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WEEK BY WEEK

"They Were Not There"

LAST WEEK an international congress of writers organized by the International P.E.N. was held in Stockholm. Thirty nations were represented. Russian writers had been invited but they did not turn up, neither did representatives come from Yugoslavia, Bulgaria, Rumania, the Balkan States and Spain. If the writers in all those countries had been free to choose they would have been represented. Delegates were not allowed to come. The matter might seem trivial and unimportant, but it is an indication of an important trend in Europe. There is a gap between what governments allow and what their peoples really desire. The writers of a nation really do represent a nation, as much at least as the politicians. It may be that the writers of the unrepresented nations support the general policies of their countries (although there are no means of finding out), but they do not assuredly support restrictions upon their own freedom. There is little doubt, for instance, that Russian writers would have been delighted to meet the writers of other countries. This is not merely a difference of opinion between governments and the governed; this is an essential difference of desire and aspiration. There is little doubt that there is a wide gulf between a public opinion represented by men who are not allowed to travel outside their own country and not allowed to say a word about it, and the dictates of a government.

A "Tangible Result"

This gulf is typical of much in Europe today, and of countries elsewhere. It may well be indicated by what is taking place at the current Paris "Peace Conference". Last week a "tangible result" was recorded which "gave rise to optimism", the optimism, of course, being concerned with peace and a permanent settlement. The tangible result was a bargain between the Western Powers and Russia that troops would be withdrawn from Bulgaria upon an agreed timetable when British and American troops were withdrawn from Italy. This seems more like a military arrangement than anything else, yet this is regarded as "optimistic". Let this scraggy bargaining between the Foreign Ministers be placed against the inarticulate passionate desires for permanent peace in the peoples of all countries, and a further idea may be had of the gap between peoples and governments.

Mass Government

It may further be illustrated by what is happening at Nuremberg, for in the trial there is disclosed not merely current affairs but what has happened in the immediate past. In the dock at Nuremberg there is a group of men who once held the destinies of millions of people in their hands, and incidentally from those millions to most of the nations of the world. These men discuss poison, outrage, the murder of communities and the destruction of nations, as if these matters were the normal concern of everyday life. Now the German people may be a queer lot, but they are not as queer as all that. Between the secret intentions of Hitler, the strange gang of cultivated cut-throats he gathered around him, and the average German citizen, it is to be presumed there is an unbridgable gulf. That gulf caused the war, and that it exists there can be little doubt. In this age of mass government, when "men of the people" hold the reins of power in most countries, there is probably a wider gulf between the governed and those who do the governing than in the periods of aristocratic government of the past. By all the assumptions of democracy it ought not to be, but it is so, and upon the destruction of this state of affairs may well depend the future.

The Race

There is a race on between the planning of the diplomatists and the inarticulate desires of the common people. For the diplomatists, most emphatically the world is not one, except for the fact that the Great Powers sit more uncomfortably on one another's doorsteps than they used to do. The meaning of world unity as played out in actual practice in Paris as contrasted, say, with the aspirations of U.N.O. is that "I'll shift my troops in ninety days after a given date twelvemonths hence, if you will do the same." That is the actual world unity of Paris, and it jeers at the desires of the ordinary man. Actual practice as contrasted with desire comes down to "sordid bargaining", even to spending several hours in dispute over what amounts to a difference of twenty million pounds on Italian reparations —whilst millions of people suffer and wait. It is not pessimism or defeatism to point this out, it is to point out the contrast between the pettifogging, needle-minded acts of the diplomatists and the longing urges that live in the breasts of the ordinary man. Which shall win, the practice of the Paris Conference or the urges of the common people?

The Candles Are Lit

It might seem that all the advantages lie within the range of power, but that is not so. That is the mistake that the men of power have always made. Given enough true passion in the hearts of the common man, then his vague generalized idealisms will defeat all the realism of the men who imagine that they control situations. The actual pulse of life between the common Russian and the common Englishman is deeper and more powerful in the long run than the beggarly scheming that is taking place in Paris, and the pitiful security that prevents Russian writers from attending at Stockholm. Said one writer from Eastern Europe at Stockholm: "if the (present) is not a renaissance, if it is only candles lit for a few hours before darkness, it will at least be something to think about at night. I am grateful." Well, that might sound bleak and dark enough, but hidden within that darkness there is an illumination that might very well declare to the powerful ones, "Beware". If there is a fight on between light and darkness—and there is—then the darkness is to be found in the "tangible results" of Paris, with their background of a dead and forgotten world, and the light in the aspirations of free men who cannot live by slogans and who will not be swamped by those who at the moment have the power to say "Yea" and "Nay". Their aim is real unity of the human spirit.

PROBLEMS OF PSYCHOLOGY

I—THE MASTERY OF FEAR—A FIRST STEP

By E. Shirvell Price, M.A.

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FEAR IS, by general acceptance, the greatest of all evils, and the underlying cause of so many of the ills that man's flesh and spirit are heir to. Yet little has hitherto been done to show how man can best outface fear. The religious faith that "perfect love casteth out fear" is true in a dramatic sense, of certain great moments in life, but it does not apply to the everyday situation where love has no real bearing, and where what is needed is clear understanding rather than emotion—dispassionate understanding rather than passionate love.

It may be that in many situations where we find ourselves moved by emotion it would be wiser far to let down the emotional tension, on the principle that "a soft answer turneth away wrath".

So often emotion only begets emotion in another, and in the resulting conflict the partial truth which each partisan proclaimed is lost sight of and trodden under foot.

Indeed, whenever we feel strongly on any issue, that is just the time when we need to step outside our feelings and sternly insist that, before we act, we review the whole situation objectively.

There are so many warring truths and half-truths in the world today that unless men can begin to recapture something of the wise dispassion of the greatest of the Greeks and the equanimity of the writers of the Wisdom literature, the outlook for mankind is desperate. Indeed, the vastness and grimness of the world outlook together tend to induce in us a sense of the powerlessness and futility of individual endeavour. Such an attitude is charged with negative emotion akin to fear and is likely therefore further to paralyze our minds for clear thinking and our wills for prompt and effective action.

We need not be prophets of doom to know depression when things are going badly for mankind. But the antidote to worry and anxiety is not "Forget it!" or "Cheer up; it may never happen!" Rather is it "Face up to it" and "Use your head". The danger may prove to be mostly imagined, but what is real must be met with foresight.

"When you are the hammer, Strike!
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Having made your plan of action stick to it. Positive action is your only hope and, engrossed in action, you cannot panic. This, after all, is but the principle by which man has attained to an ever increasing mastery of his environment. For, whereas animals depend almost solely upon their instincts for meeting and overcoming dangers, man has increasingly mastered danger and evil by *thinking to the situation*, by planning with all available knowledge to avoid dangers which are avoidable and to minimize those which are not.

Fear arises in the mind as an alarm signal, and it is good that we should be sensitive to danger, but it is of all things most futile to use an alarm signal as if it were our sole possible reaction to the danger. When, during the war, enemy raiders were approaching, the sirens were sounded to give warning. According to our job or situation the wailing sound meant "action stations" or "take cover" or just "look out". Sensible and most effective for the purpose in view, were the reactions which involved getting on with the job in hand. If your mind was engrossed in *thinking* or your body in *doing*, you did not panic, but the warning had served its purpose. What a furore of justifiable criticism would have arisen on every hand if the authorities had decreed that the banshee howling should go on as long as the danger threatened. And yet that is what we do when we give our minds over to the danger signal of fear and become even more frantically submerged in the irrational flood of emotion which wells up from sub-conscious levels.

In any peril or calamity it is the man who can withhold his thinking self from the maelstrom of emotion who has the power to master it. He alone is of any real use to himself or his neighbours. If panic engulfs him he is not only useless but a positive danger which is added to the evil of the hour. Even love fails of its high promise if it be wedded to ignorance of what must be done.

With factual knowledge, a tested technique and familiarity with similar situations, man achieves a confidence which is proof against panic. Mastery of circumstance and self-mastery mutually enhance each other. Medical science ministered mightily to man's confidence in nature and himself when it ceased to be magical and became truly scientific. The great moral goal of health was not thereby liquidated: it endures to give incentive alike to the most prosaic piece of research and the most self-sacrificing form of treatment. But it is the clear thought, the dispassionate understanding and the impersonal devotion to duty which are the essential qualities for any doctor. That may be why the majority of doctors will not treat themselves and their families. It is wisdom to recognize that it is not only fear and hatred which may blind our vision but love as well.

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NOW, WHAT has become of us? We survived the time of Hitler dictatorship, although in our services we did not call God's blessing upon Hitler's work, and although during the war we did not pray for the victory of the German Armed Forces, but only for the victory of Righteousness. Within a larger circle of Free Congregations we were the most determined defenders of the freedom of faith, thought and life, and in a miraculous way we survived. I had to be rather particular with every word I said. But since we were only small in number, and since we refrained from all propaganda, we were able every year to warn our confirmands not to become gregarious animals, but to follow the leader in their own breast. Some people left us; there was a weeding out, but not to such an extent that the material basis of our congregations suffered seriously or even broke to pieces, as there was a danger at one time.

To a certain degree this weeding out is still going on; favoured by the powers that be a most orthodox Confessionalism has risen and is doing everything to attract the masses. Again some of our members are being alienated from us, the more as pastors of the established Churches seem to be throwing out their nets, and rumours are being spread, that Free-Religious will be regarded and treated as non-religious, so that anxious people have already asked me whether our congregations may not be forbidden.

But fortunately the number of new members is greater than the number of those who are caught away from us, and the general distress seems to bring some circles of the established Churches into closer contact with us, and that is a good thing. I am speaking also for these circles, when I now answer your other questions.

What are our plans? We want now to come a bit more out of our reserve. And with all respect to *honest* orthodoxy we want to fight for the rights of a free faith, by seeking and using opportunities where it can be pointed out that there exists such a thing as Free-Protestantism in Germany. We hope to succeed in finding trusted people throughout the whole of Germany who will do this.

And now, how could our friends over there help us? First of all through interceding with the Military Government that in the interest of true religious freedom they should give special protection to Free-Protestantism and all similar minorities which at present are being suppressed in all German churches. With regards to training of pastors, our friends over there could help that not only "Confessional" theologians are appointed as professors of Berlin and other Universities, e.g., also for the recently opened university of Mainz, but that also men are appointed like Albert Schweitzer (at present still in Africa) or his friend, Pastor D. Lind (Speyer), who just has been dismissed by the Church of the Palatinate, or Professor Schneider (Flomborn, near Alzey), a refugee from the East. If need be, I myself could act as lecturer at Mainz University for the time being.

Furthermore, financial help (particularly for propaganda through the Press); also food and other necessary things for relief work amongst refugees, bombed-out and other distressed people would be very welcome (e.g., for Alzey interconfessional school meals, like they have been arranged in Mainz and other bigger cities with help from Switzerland). Books for students and libraries! That is enough for today. It is already more than enough.

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IT IS notoriously difficult to read a familiar passage with fresh eyes, free from the influence of old, and possibly misleading, associations. This is particularly true of the New Testament. It has been expounded and preached upon, generation after generation, from the point of view of the traditional Christian churches: the orthodox interpretation has become so habitual that often we are not consciously aware of its influence; it is just one of the things that we take for granted. Even when we dislike the orthodox interpretation, we are slow to realize that any other is possible.

An illustration is afforded by a passage that has become proverbial. In the Sermon on the Mount, between two paragraphs of the purest spiritual teaching, we find the precept: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you" (Matthew, vii, 6). Everyone knows the traditional interpretation—a warning to be chary about imparting the benefits of our religion to outsiders. The first definite mention of this interpretation is ancient, but not impressive: it is found in a little book called *The Teaching of the Twelve Apostles*, which may be as old as about 110 A.D., but interprets the words of Jesus in a rather strange fashion: "Do not fast as the hypocrites do" receives the explanatory comment "for *they* fast on Mondays and Thursdays, but do *you* fast on Wednesdays and Fridays"; and the unforgivable "sin against the holy spirit" is said to be committed by anyone who tests or examines the ecstatic utterances of a Christian "prophet". Apart from starting its life in such bad company, the traditional interpretation cannot easily be reconciled with the circumstances and mind of Jesus: for, during his life-time, his followers were not definitely separated from the people round them, and he himself was strikingly indiscriminate in his association with "outsiders". Accordingly, many scholars have concluded that this verse must have originated at a later date than the teaching which precedes and follows it, but have not been very successful in explaining why it should have been inserted among such teaching: moreover it has a vivid poetical quality which resembles that of the best-preserved sayings of Jesus.

The strange thing is that so few people have seriously considered whether this traditional interpretation is really the most natural way of understanding the words.

Suppose the saying had survived as a detached fragment of an otherwise unknown religious book. How should we have interpreted it?—Surely, not in the traditional way.

We understand Wordsworth, when he says:

"Getting and spending, we lay waste our powers . . .
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We understand Macbeth, when, after committing murder, he speaks of

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We understand Epictetus, when he says: "You carry a god about with you, within yourself; and you profane him, without being aware of it, by impure thoughts and unclean actions." Such imagery is part of the common coin of moral and spiritual teaching.

So, too, we understand Gray, when he says:

"These shall the fury Passions tear,
The vultures of the mind . . .
Or Jealousy, with rankling tooth,
That inly gnaws the secret heart."

We understand Plato, when he tells us not to feed and pamper the "many-headed monster" within us, and warns us that, if we do so, we shall only make it more fierce and tyrannical. Everywhere moralists speak of these wild and foul beasts within us, which rend us, and trample our highest gifts into the mire, and do so the more savagely the more we indulge them.

Surely, these are the lines on which we should interpret the saying under discussion, if we approached it with an open mind, "You possess something holy; do not treat it as worthless, and throw it away to dogs: you possess precious jewels; do not use them as pig-feed: you will only do yourselves untold harm: these animals are fierce, and will not be appeased: whatever you give them will be rendered worthless, and you yourselves will be torn asunder."

Why, then, is such an interpretation not generally recognized? I can think of only one answer: because it is not the kind of teaching that men *traditionally expect* to find in the New Testament. The New Testament is supposed to tell of the depravity, not of the natural dignity of Man; Jesus is supposed to declare men's utter dependence upon himself, not the excellence of their own endowments. If Jesus spoke in the sense that I have suggested, then he must have been some sort of a Religious Liberal—and that is about the last thing that traditional Christianity can admit. And even Liberal Christians have not extricated themselves at all points from the subtly pervasive influence of orthodox interpretation.

The saying of Jesus, which I have been discussing, is not one of his most original: rather, it is a finely condensed and vivid expression of what other men have often said. Perhaps it is of no great importance in itself. It may serve, however, as an example of the way in which our reading of the New Testament is still obscured by orthodox preconceptions, as a reminder of the need to be constantly on the alert in our reading, and as an indication of the harvests which still remain to be reaped in the fields of Liberal Scriptural Exegesis.

"A UNITARIAN WITHOUT KNOWING IT"

By Sidney Spencer, B.A.

Mr. HOWARD SPRING has written a most challenging and thought-provoking book.* He set out, as he tells us, to record such thoughts and observations as visited him from day to day. By the logic of his own thoughts he has been led to trace the course of his spiritual development and to express his fundamental convictions. The book records reflections and comments on many things, from the problem of population to V-bombs, from the work of Arnold Bennett to the Welsh Revival. But its underlying theme is the challenge of the world as we know it, and the faith and hope in which, as he believes, this challenge can alone be met.

Mr. Howard Spring's book is of the greatest interest to Unitarians. The author shows how he has been led from the orthodoxy which he accepted in his youth to what is in fact (although he does not himself use the term) a Unitarian faith. In his early years he was attached to the Plymouth Brethren, but as he came to read and think for himself, he was repelled by the harshness and narrowness of their attitude. Looking back, he feels that their religion was "a religion to be saved from". He next became a Wesleyan Methodist. In some of the most vivid pages in his book he records his impressions of the services he attended in his youth at a Methodist church in Cardiff. Methodism could not, however, provide for him a permanent spiritual home. For a time he was "on the plan" as a lay preacher, but on leaving Cardiff some years before the war of 1914 his active association with the church ceased. For many years he had no clear religious convictions. In fact, it was only during the recent war that he came to hold a definite faith. What has led him to it is a twofold process of reflection. On the one hand, he has turned afresh to study the Bible for himself. As a result he has come to see that the central faith for which the New Testament stands is the love of God, and the central demand which it makes upon us is that we should follow the way of love in our personal and our common life. At the same time, observing and reflecting upon the tragic plight of the world, he has been brought to see that the Law of Love is not a piece of empty sentimentalism, but a stern necessity. It is the denial of love which is responsible for the tragedy of war, springing as it does in essence from the forces inherent in a civilization which seeks material ends rather than the things of the spirit. And the only hopeful way of advance, he holds, is the way of those who are prepared to take a personal stand against war and

**And Another Thing. . . .*, by Howard Spring (Constable, 8s. 6d.).

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That only gnaws the secret heart."

We understand Plato, when he tells us not to feed and pamper the "many-headed monster" within us, and warns us that, if we do so, we shall only make it more fierce and tyrannical. Everywhere moralists speak of these wild and foul beasts within us, which rend us, and trample our highest gifts into the mire, and do so the more savagely the more we indulge them.

Surely, these are the lines on which we should interpret the saying under discussion, if we approached it with an open mind, "You possess something holy; do not treat it as worthless, and throw it away to dogs: you possess precious jewels; do not use them as pig-feed: you will only do yourselves untold harm: these animals are fierce, and will not be appeased: whatever you give them will be rendered worthless, and you yourselves will be torn asunder."

Why, then, is such an interpretation not generally recognized? I can think of only one answer: because it is not the kind of teaching that men *traditionally expect* to find in the New Testament. The New Testament is supposed to tell of the depravity, not of the natural dignity of Man; Jesus is supposed to declare men's utter dependence upon himself, not the excellence of their own endowments. If Jesus spoke in the sense that I have suggested, then he must have been some sort of a Religious Liberal—and that is about the last thing that traditional Christianity can admit. And even Liberal Christians have not extricated themselves at all points from the subtly pervasive influence of orthodox interpretation.

The saying of Jesus, which I have been discussing, is not one of his most original: rather, it is a finely condensed and vivid expression of what other men have often said. Perhaps it is of no great importance in itself. It may serve, however, as an example of the way in which our reading of the New Testament is still obscured by orthodox preconceptions, as a reminder of the need to be constantly on the alert in our reading, and as an indication of the harvests which still remain to be reaped in the fields of Liberal Scriptural Exegesis.

"A UNITARIAN WITHOUT KNOWING IT"

By Sidney Spencer, B.A.

Mr. HOWARD SPRING has written a most challenging and thought-provoking book.* He set out, as he tells us, to record such thoughts and observations as visited him from day to day. By the logic of his own thoughts he has been led to trace the course of his spiritual development and to express his fundamental convictions. The book records reflections and comments on many things, from the problem of population to V-bombs, from the work of Arnold Bennett to the Welsh Revival. But its underlying theme is the challenge of the world as we know it, and the faith and hope in which, as he believes, this challenge can alone be met.

Mr. Howard Spring's book is of the greatest interest to Unitarians. The author shows how he has been led from the orthodoxy which he accepted in his youth to what is in fact (although he does not himself use the term) a Unitarian faith. In his early years he was attached to the Plymouth Brethren, but as he came to read and think for himself, he was repelled by the harshness and narrowness of their attitude. Looking back, he feels that their religion was "a religion to be saved from". He next became a Wesleyan Methodist. In some of the most vivid pages in his book he records his impressions of the services he attended in his youth at a Methodist church in Cardiff. Methodism could not, however, provide for him a permanent spiritual home. For a time he was "on the plan" as a lay preacher, but on leaving Cardiff some years before the war of 1914 his active association with the church ceased. For many years he had no clear religious convictions. In fact, it was only during the recent war that he came to hold a definite faith. What has led him to it is a twofold process of reflection. On the one hand, he has turned afresh to study the Bible for himself. As a result he has come to see that the central faith for which the New Testament stands is the love of God, and the central demand which it makes upon us is that we should follow the way of love in our personal and our common life. At the same time, observing and reflecting upon the tragic plight of the world, he has been brought to see that the Law of Love is not a piece of empty sentimentalism, but a stern necessity. It is the denial of love which is responsible for the tragedy of war, springing as it does in essence from the forces inherent in a civilization which seeks material ends rather than the things of the spirit. And the only hopeful way of advance, he holds, is the way of those who are prepared to take a personal stand against war and

**And Another Thing. . . .*, by Howard Spring (Constable, 8s. 6d.).

RELIGION IN A CHANGING WORLD

UNITARIANS STATE THEIR FAITH

Editor:

RAYMOND V. HOLT, B.Litt., M.A. (Oxon.)

Principal of the Unitarian College, Manchester

Changing Moral Standards, by Raymond V. Holt, B.Litt., M.A.

C. S. Lewis and Some Modern Theologians, by E. George Lee

Religion and the Scientists, by Leslie Belton, B.A., M.Sc.

God and Beauty, by Basil Viney

The Daring Church, by Arnold H. Lewis, B.D.

A Unitarian's View of Mysticism, by Sidney Spencer, B.A.

Jesus and His Gospel, by Wallace Tavener

The Doctrine of the Trinity, by Herbert Crabtree

The Lindsey Press, 14 Gordon Square, London, W.C.1

against the things which make for war—not in the negative spirit of mere iconoclasm, but as the expression of the creative vision which is the heart of a true religion. Paradoxically, Mr. Spring is not himself a Pacifist. He did not feel able, he tells us (writing during the war), to disregard the disastrous results which would (he believed) have been the immediate outcome of a unilateral Pacifism. Yet he is convinced that the only hope of salvation for the world lies in the work and witness of a Christian Church which shall commit itself at any cost to such an attitude, in the faith that "the basic power of the universe is not force, but love."

Mr. Howard Spring has won through to his present faith in full face of the things which seem to deny it. He has some searching pages on the problem of pain. To him the main fact—the ultimate clue to the nature of the universe—is the positive fact that the creative force in the world is love. Underlying the harmony for which we strive he sees the Eternal Love, which seeks to become incarnate within us. God "enters the life of mankind with every breath man draws in love and truth and beauty." The writer has come through his own spiritual pilgrimage to what for some of us is the heart of the Unitarian faith: "God who filled the life of Jesus with saving power can so fill every life to whatever its potentiality may be."

AN IMPORTANT UNITARIAN GATHERING

AT THE end of July representatives from the Liberal Religious movements on the Continent and from America will be meeting in Cambridge for a preliminary conference. The British Unitarian Service Committee have organized a public meeting to be addressed by a number of representatives, and to be attended by the Home Secretary, at the Y.W.C.A., Great Russell Street, London, on Saturday afternoon, July 27. This is a preliminary announcement. Further details will be given later in THE INQUIRER. Meanwhile those interested, and it is hoped that these comprise most Unitarians who are able to attend, are asked to book the date.

CORRESPONDENCE

APPEAL FOR HUNGARY

DEAR SIR,—Some months ago, the Unitarian Service Committee made an appeal through your columns to the members of our churches for clothing to send to our co-religionists in Holland. There was an immediate and generous response, as we knew there would be. We have now another call, just as urgent, to make upon the generosity of your readers. We have known for some time of the terrible plight of our fellow-Unitarians in Hungary, but practical difficulties have hitherto prevented our sending aid to them. Now that these obstacles have been overcome, we appeal with confidence to the members of our churches for clothing of all kinds for immediate despatch to Hungary. We appeal particularly to the Women's League, the work and sacrifice of whose members ensured the success of our first appeal. The clothing we can spare from our scanty stocks will give not only urgently needed material aid but spiritual encouragement to our Hungarian co-religionists.

The General Assembly £100,000 Appeal

Total in hand week ending June 22nd, £69,506 6s. 9d.

HAVE YOU SUBSCRIBED YET?

Hon. Treasurer: Harold B. Moore

"Newlands", The Drive, Ringway, Nr. Altrincham.

Watch this space for weekly announcements.

UNITARIAN COLLEGE, MANCHESTER

CLOSE OF SESSION PROCEEDINGS

Tuesday, July 2nd

3.0 p.m. Visitor's Address by the Rev. R. W. WILDE, M.A., B.Sc., Ph.D., on "The Age and the Message".

Principal's Report and the Distribution of Prizes.

4.0 p.m. Tea.

The attendance of all friends of the Institution is invited.

ROYHILL BLACKBOYS SUSSEX

UNIVERSALIST CHURCH HOLIDAY CENTRE

Ideal for all in quest of quiet and restful holidays. Beautiful surroundings. Comfortable accommodation. Congenial company.

Charge: Three Guineas per week.

Details from Secretary, Royhill Holiday Centre, 14-16 Broadway Chambers, Broadway, London, E.C.4.

VACANCY.—Applications invited, South Shore Unitarian Church Minister, Blackpool. Supply required from July. W. Bradbury, 3 Harris Avenue, Blackpool.

CORRESPONDENCE (*continued*)

Please send all parcels to the Unitarian Service Committee, c/o Rev. Arthur Long, 51 Stamford Street, London, S.E.1.

There is another and pleasanter appeal which the Committee have to make to your readers. A party of 700 Czechoslovak children will be coming to this country in July for recuperation. Those in charge of their reception are anxious to give them each a present of sweets. Unfortunately there can be no special allocation for this purpose, and it can only be made possible if individuals are willing to sacrifice some of their sweet ration. If anyone will spare a "personal point" or two, will they send them to me at the address given below?—Yours,

14 Gordon Square, W.C.1. FRED M. RYDE,

Hon. Sec., Unitarian Service Committee.

IN MEMORIAM

SARAH SILSON

CHAPEL LANE CHAPEL, Bradford, has sustained a grievous loss by the death on May 30 of Mrs. Sarah Silson, widow of Mr. Richard Townsend Silson. Mrs. Silson was the daughter of John Whittaker Smith, of Penwortham, Preston. She came to Bradford during the ministry of Rev. Ceridig Jones about 1894, and was a teacher in the Sunday School. In 1905 she married Mr. R. T. Silson who had been brought up at Chapel Lane Chapel and held many offices prior to his death on May 8, 1934.

During the last few years Mrs. Silson has been in very poor health but she attended the services whenever possible, and was an ardent and loyal supporter of every activity of the Chapel. For many years she has been the Treasurer of the Women's League.

WILLIAM ALBERT HAMER

UPPER CHAPEL, Sheffield, has sustained a serious loss through the passing of W. A. Hamer on June 12 at the age of seventy-four after a short illness. He was in his accustomed place at the Annual Service of the General Assembly. He occupied the position of choirmaster at Upper Chapel for over twenty-four years and gathered round him a group of singers who formed one of the best choirs in Yorkshire. They esteemed it a privilege to be under his leadership. Perhaps he manifested his skill most of all in the manner in which he trained the children of the Sunday School to sing. To see more than a hundred young faces turned towards him with rapt attention at an Anniversary was to be conscious that few men equalled him in the power of awakening in children the gift of song.

He was an outstanding personality who had many interests, and he wrote with definiteness in support of the social and humane causes which won his sympathy. His vitality and vigour impressed all who knew him. A great congregation, including the representatives of many societies and business firms, assembled in Upper Chapel at the funeral service, which was conducted by Dr. Alfred Hall. *A. H.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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